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tax of four annas to the Kurumbas, and, if a Kurumba comes to a Badaga hatti (village), a subscription is raised as an inducement to him to take his departure. The Kurumba receives a fee for every Badaga funeral, and for the pregnancy ceremony (kannikattu).

It is noted by Dr. Rivers that "the Toda sorcerers are not only feared by their fellow Todas, but also by the Badagas, and it is probably largely owing to fear of Toda sorcery that the Badagas continue to pay their tribute of grain. The Badagas may also consult the Toda diviners, and it is probable that the belief of the Badagas in the magical powers of the Todas is turned to good account by the latter. In some cases, Todas, have been killed by Badagas owing to this belief."

Among the Todas, the duties of milking the buffaloes and dairy-work are entrusted to special individuals, whereas any Badaga male may, after initiation, milk the cows and buffaloes, provided that he is free from pollution. Every Badaga boy, when he is about seven or nine years old, is made to milk a cow on an auspicious day, or on new year's day. The ceremony is thus described by Mr. Natesa Sastri. "Early in the morning of the day appointed for this ceremony, the boy is bathed, and appears in his holiday dress. A she-buffalo, with her calf, stands before his house, waiting to be milked. The parents, or other elder relations of the boy, and those who have been invited to be present on the occasion, or whose duty it is to be present, then conduct the boy to the spot. The father, or some one of the agnatic kindred, gives into the hands of the boy a bamboo vessel called hone, which is already very nearly full of fresh-drawn milk. The boy receives the vessel with both his hands, and is conducted to the buffalo. The elder relations show him the process, and the boy,

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852 sitting down, milks a small quantity into the honē. This
(868) is his first initiation into the duty of milking, and it is that he may not commit mistakes on the very first day of his milking that the honē is previously filled almost to the brim. The boy takes the vessel filled with milk into his house, and pours some of the sacred fluid into all his household eating vessels—a sign that from that day he has taken up on himself the responsibility of supplying the family with milk. He also throws some milk in the faces of his parents and relatives. They receive it very kindly, and bless him, and request him to continue thus to milk the buffaloes, and bring plenty and prosperity to the house. After this, the boy enters the milk-house (hāgōttu), and places milk in his honē there. From this moment, and all through his life, he may enter into that room, and this is therefore considered a very important ceremony."

234 A cow or buffalo, which has calved for the first time,
788 has to be treated in a special manner. For three or five days it is not milked. A boy is then selected to milk it. He must not sleep on a mat, or wear a turban, and, instead of tying his cloth round his waist, must wear
(784) it loosely over his body. Meat is forbidden, and he must avoid, and not speak to polluting classes, such as
(783) Irulas and Kotas, and menstruating women. On the
(824) day appointed for milking the animal, the boy bathes, and proceeds to milk it into a new honē purified by smearing a paste of *Meliosma* (tūd) leaves and bark
782 over it, and heating it over a fire. The milk is taken to
788 a stream, where three cups are made of *Argyreia* (mīnige) leaves, into which a small quantity of the milk is placed.
(234) The cups are then put in the water. The remainder of the milk in the honē is also poured into the stream. In some places, especially where a Mādeswara temple is

Early Childhood

5.15. At about the fifth month of life the child, surrounded by blankets or other protective matter, is made to sit up. In the sixth or seventh month he will start to crawl, and once he does this he will be allowed to sleep on the floor, but not on a cot or shelf from which he might fall. The relatives encourage a child to crawl, then to stand and walk, by placing little articles as bribes in front of it. A Badaga proverb says, "See the power of the baby's legs when it crawls; see the state of the young plant." This means that the child's future life is reflected in the way it crawls; and similarly, "Judge the little children by watching the good movement of their legs while dancing." If instead of crawling a baby stretches its legs forward while sitting, and then inches its bottom forward, it is said to be a lazy child. Conversely the one who crawls on hands and knees will be walking very soon.

5.16. Children begin talking at 12 to 18 months. The parents at first use a few onomatopoeic words with them, as well as special words for children like the "baby talk" of English. Thus there are words for commonplace matters like sleep, bathe, etc., and a meal (*hittu*) for example is called *ku* for babies; *ku* is in fact ceremonial food mixed with milk.

5.17. It is the prime duty of old people in the home to educate and care for their grandchildren and great-grandchildren, particularly because the parents are often working outside somewhere. If younger people spend too much of their working hours playing with the baby someone will make the snide remark that "The thief of work has the child as a pretext." Even though children now attend school it is still the elders who teach them to talk, and then explain to them much about Badaga life. To do this they tell the children both traditional tales and stories they make up for moral instruction. In this context children often hear the Badaga proverbs, which encapsulate so much of the customary morality. Many of the folktales the children are told and then made to repeat are animal stories with some clear ethical content. Now that children go to school it is most usually after supper when they urge the elders to tell them stories. Children over five are not interested in the animal fables, and so they are told somewhat more realistic stories about Kurumba sorcerers, or about tigers and jackals that take children away at night. Such stories are told to make the children afraid of these

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887 things. Love stories are not told to children under 13. The adults
603 themselves are not really interested in stories, only in folksongs.
855 Adults also sing to their children, and encourage them to learn
867 special children's songs from an early age; but they do also pick up
[868] adult folksongs simply by listening to them.

5.18. Child upbringing does not appear to be particularly repressive.
861 The relative freedom that smaller children enjoy, is summed up in
[539] a proverb: "Children [left out on] the right-of-way will grow; children [kept in] the room get rotten." Children are disciplined by a variety of threats. They are told they will be given away, if bad, to a Golla mendicant or a Kurumba tribesman. The coming of a ghost, demon, or a vaccinator is another common threat; or they may be told a tiger or a pig will take them away. Otherwise people compare a bad child unfavourably with the behaviour of his childhood friend. These threats and comparisons have little effect on older children. From the age of five or six children are jokingly told about a certain cross-cousin who will come to marry them "next year." This threat or promise is also used to enjoin proper behaviour: "If your wife saw you, she'd abuse you" (or conversely, "she'd marry you at once"). When there seems to be a choice among several cousins the parents may ask a child which he prefers, or threaten to bring a bad one to him if he misbehaves. The same treatment is used to discipline girls, with the additional possibility of telling a small girl she will be given away in marriage to a beggar, a Kota or a Kurumba, instead of to a Badaga husband. Adolescent children may not be disciplined so gently, and some of them are not unfamiliar with a rope's end.

Kindness and outright bribery are also lavished on children, as evidenced in the saying: "It is like influencing children by giving them crude sugar."

857 5.19. Between the ages of five and seven children go through a transition marked by some major changes in their daily habits. In the old days some girls would become child-brides after reaching the age of five. Nowadays the transition means spending much of the week in school instead of at home. There are other changes too. The children begin to eat from their own plates. Girls stop
859 sleeping with their fathers, though they may continue to sleep
861 with their mothers or with other children. Boys are now embarrassed to sleep with their mothers or sisters. If there are several boys
859 or several girls of similar age on one street they now band together